/111 cont./

3. Anthropological Remarks

114 Since I did not take any anthropological measurements
141 among the Paez personally, I cannot give any numerical data. These investigations were undertaken during my stay by the Colombian anthropologist, Nestor Usacategui, but have not yet been published.

14 From the somatic point of view, as far as the men are concerned, they are generally medium-sized, slim, with narrow shoulders, seldom thickset. As practiced climbers and mountaineers, they are never obese. They do not give the impression of being undernourished, but their padding of fat is very thin. Their arm and body musculature is also poorly developed (cf. Ill. 173 /see p. 277/). They are unable to lift large loads.
[482] A maximum of 25 kilograms is transported by means of the fiber bags hanging down on their backs and carried with a chest-band. Their calves are muscular, but not fat. Fallen arches prevail
• [481] generally. Their gait is slightly bowlegged; the great toes point inward during walking. The same somatic peculiarities are also found among the women. In youth they are well-proportioned, in old age never fat.

141 In general brachycephaly predominates, but it is not extreme. The faces are oval, the cheekbones only slightly prominent. The nose is primarily straight, sometimes slightly concave, and of medium width. Among women one sometimes finds slightly distended alae. The forehead /112/ is high, straight,
142 and steep. The eyebrows are not very pronounced. The eyes are sometimes slightly slanting and show -- especially among women -- a slight Mongolian fold. The mouth is large, the lips somewhat puffy. The eye color is dark brown and shining, the skin color medium-brown. In Avirama there was proudly introduced to us a family whose members, along with normal skin-color and dark eyes, have reddish-blond hair. One of the grandfathers was said to have been lighter colored and to have had even lighter hair. The normal color of the hair is dark; the hair is straight, but not stiff, and sometimes wavy. Even in old

/113 cont./

361 but rather we are /114/ concerned, almost without exception, with individual farms scattered on the slopes of the mountains, where the families live in the midst of their cultivated fields [157] (cf. Ills. 156 and 157 /see p. 269 and 270/). The Paez is by no means an unsociable person and likes to take part in the festivals, but he does not like to live closely confined in a village and to have his neighbors always around him; rather, he prefers to live quite far away from the next house, surrounded by his animals, in order to be able to go about his daily work in the fields undisturbed with his family.

423 609 Every Paez has a strong tie to "his soil," and the fear that he could be robbed of his soil and land dictates his unfriendly and forbidding attitude toward the stranger. Besides, for centuries their experiences with the whites have been too unfortunate for the Paez to be able to understand that a stranger might come for entirely unselfish reasons, merely in order to become acquainted with them and their country.

423 [342] [428] The Paez builds his house, as the family's focus and social center, only upon his own land, which he inherited from his fathers and which, through all subsequent generations, belongs to the family that first cultivated it. There is land in sufficient quantity in every family; in case of need anyone can also find ownerless, uncleared land on the highest sites of the mountain ranges.

Whereas the slopes of the mountains are private property after the initial clearing, the valley floor with the community 487 house and the festival plaza is community land. The houses are • [481] connected with one another, as well as with the village plaza, by means of footpaths which are always very narrow because the Paez, even in larger numbers, never walk side by side, but always one behind the other. Originally even the connecting trails between the individual villages, the trails that had to be taken to the weekly markets in Belalcázar or Inzá, were no wider. In more recent times, however, visits on the part of secular and religious authorities made it necessary to widen the trails for riders.

31 Since there are no compact settlements among the Paez, there is also no geographical variations of the village. The church

2: Pittier de Fábrega E-4, 5 (1906) 1907
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147 the odor peculiar to the Indians, which becomes quite noticeable when they are sweating and which so closely resembles that of the secretion of the so-called *sahino*, or wild hog (*Dicotyles tajacu* L.), that I have more than once been deceived into believing that our trail crossed the path of a drove of these animals.

516 When at rest the Paez men almost invariably sit on their heels, the toes sustaining the whole weight of the body, while the women sit with their legs stretched together on the ground,
[544] even when near the fire in their houses. In micturition young
● 481 girls remain standing. The gait of both men and women is short-paced and easy, the body being always slightly inclined forward, probably on account of the habit of carrying heavy loads.

824 Like all children of Nature, the Paez Indians are very keen
826 observers of their surroundings, as is shown by the minuteness of their differentiation in plants and in certain groups of insects. Castillo, for instance, gives the names of no fewer than six different varieties of ants —

[552]

kan-kàk	*cĭ̀-kàk-ue*	*ĕĭa-i*
kàk-finfs	*gnue-kandi*	*to-fiti*

and I collected very few plants for which they did not have a ready name.

Reproduction and Death

881 When a girl reached puberty the event was celebrated among the old Paez Indians by a special dance called *itsa-ko*, during which the young naked female was placed in a hole dug outside the hall-house and thoroughly washed with *chicha*. We have no
836 notice of pre-marital liberty being conceded to women, nor of the relation of children to parents in the family organization. As
595 tradition has it, the pre-conquest Paez were polygamous, and notwithstanding the efforts of the missionaries, it is almost certain that this practice has not completely disappeared. We know nothing about the existence of marriage ceremonies before
581 the introduction of the Catholic ritual. It is likely, however,
[586] that marriages were endogamous and free, and, as such, a very frail institution, as Castillo informs us that even in his time

2: Pittier de Fábrega E-4, 5 (1906) 1907
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pipes they play while walking along, unless their hands are kept busy plaiting braids of gynerium bark in the manufacture of their hats. This is the exclusive occupation of the men. Women almost invariably walk along spinning wool, their distaff under the left arm and the spindle in the left hand, while the right hand is busy at the wool.

The Paez maidens are fond of flowers and are very playful. On one occasion I observed several of them going up the hill beyond the river, in front of the church at Huila, their arms entwined about one another's necks; then they began running up the steep hill as in a contest of endurance. As they became exhausted they threw themselves on the grass, while their movements showed that they were playing and joking all the time. These children of Nature are not unpleasant to look at, except for their usual lack of cleanliness; nor are they wanting in coquetry, and they are often pretty. But in the presence of strangers they are extremely bashful, doing their utmost to keep in the background.

The old women are generally very ugly. Their clothing consists only of dirty rags, and their skin is covered with the filth of years.

Relations between the sexes, especially between husbands and wives, seem to be easy and without an air of superiority on the part of the former. On the few occasions that I had to entertain these people at their houses, the women took the same interest and the same part in the proceedings as the men, which was very different from what I observed among the Central American Indians.

Toward strangers, and especially toward Colombians of other races, the attitude of the Indians is decidedly hostile. Unless induced by the prospect of profit they will neither sell anything nor lend any service, often refusing money and accepting only articles which they especially desire. They will not allow white or black people in their homes, and at Huila they are even unwilling that the only white family living there should share the practically inexhaustible supply of fuel scattered about in the near-by forest, or have horses or cattle pasturing on the almost